

January, 1952

Bible Vísion



ORATORIO IS WELL RECEIVED

A capacity audience heard the eighth annual presentation of Handel's "The Messiah" in Founders' Memorial on Sunday afternoon, December 9. The chorus of 125 voices was directed by Prof. Oliver E. Steiner. An 18-piece orchestra accompanied the singing group, and two members of the music faculty, Prof. Richard Gerig and Prof. Rene Frank, played the organ and piano respectively.

Soloists were Florence Starr, soprano; Julia Beitler, alto; Gerald Greenlee, tenor; and Charles Bomgardner, bass.

Presented each year, on the Sunday just preceding Christmas vacation, the musical event marks a high point on the school calendar, and helps to bring the Christian spirit of Christmas to the entire college family. A number of graduates, who had sung in previous years, returned to participate in this year's rendition.

INJURED EVANGELISTS REPORTED IMPROVING

The College family was gladdened by late reports from the bedside of Rev. Leonard Ravenhill and Mr. Tom Haire, who are in a Chicago hospital as the result of injuries sustained when they jumped from a burning hotel, Nov. 18. Although at first little hope was offered for the recovery of either, the Lord has undertaken in answer to widespread, earnest prayer, and now it appears that both are getting along nicely.

Rev. Ravenhill's wife, from England, and Mr. Haire's daughter, from Ireland, came to Chicago to be with the men for several weeks.

The daughter, Margaret, returned on December 16th. Mrs. Ravenhill had also expected to return at that time, but due to a "spot" of

(Continued on page 10)

GERALD GERIG GOES ON WESTERN TOUR

Gerald Gerig, field evangelist representing the College, will give most of January and February to youth revivals in Arizona and California. With Mrs. Gerig, he is scheduled for a series of meetings in the First Missionary Church of Phoenix from December 30 to January 6. Rev. Tillman Habegger is pastor of the church, assisted by Mr. and Mrs. Ralph Ogden, both graduates of '51. Ralph Ogden and Gerald Gerig were members of the trombone trio, which traveled widely as a gospel team for the College.

Following the Phoenix meeting, Mr. and Mrs. Gerig will be in the Van Nuys Missionary Church from January 8 to 13. Rev. Cornelius Vlot is the pastor, and he also has two Bible College graduates, Mr. and Mrs. Earle Dickinson, '49, who are assisting in the work of the church.

Following the Van Nuys campaign, Mr. and Mrs. Gerig will be engaged in other youth revivals in California until February 17. From February 22 to March 2, they are scheduled for services in Humboldt and Brownsville, Tenn. Rev. Jesse Neuenschwander and Mr. Edison Reynolds are the pastors respectively.

During the month of December, Mr. Gerig spoke at services in Eastlawn Missionary Church, Detroit; Olivet Missionary Church, Peoria;

(Continued on page 13)

WITMER GETS PH.D. DEGREE

President S. A. Witmer received his Doctor of Philosophy degree in Education from the University of Chicago in the autumn convocation there on Dec. 21, 1951.

ELTON ROTH SUCCOMBS TO ILLNESS

Mr. Elton Roth of Los Angeles, Calif., member of the B. C. Class of 1914, passed away at the end of December after a protracted illness. Funeral services were held in the Van Nuys Missionary Church on December 31st.

Mr. Roth had earned unusual distinction as a composer of sacred music. His wide range of compositions included gospel songs, hymns, cantatas, oratorios, anthems, and solos. No doubt some of his best known songs such as "How can I

(Continued on page 14)

DEAN AND QUARTET MAKE HOLIDAY TOUR

Dean Elmer T. Neuenschwander and the Crusaders Quartet, composed of Leon Gerig, Tom Zehr, Milton Wong, and George Rohrs, with Joe Grabill accompanist, made a ten-day tour in the interest of the College during the first half of the holiday vacation. They left on Saturday morning, Dec. 15, for their first appointment at Elbing, Ks. Other points they visited are Hutchinson, Kingman, Dodge City and Sterling, Kansas, and Enid and Hennessey, Oklahoma. They returned home on Christmas eve.

The tour was arranged with the cooperation of Rev. C. R. Gerig, of

(Continued on page 8)

Conferring of the degree marked the achievement of an educational goal that Dr. Witmer set for himself when he took a partial leave of absence during the school year of 1949-50. During that time he completed the required work in residence and made preparations for his dissertation.

Because of his interest and active leadership in the field of accreditation, Dr. Witmer chose to write the dissertation on "An Evaluation of Professional Accrediting Agencies." It won high commendation from his examiners, and several hundred copies of the abstract have been asked for by officials of the American Association of Colleges for Teacher Education for use in member colleges. The University of Chicago has asked Dr. Witmer's co-operation in publishing the dissertation as a monograph by the University Press.

The research made in writing the dissertation has given Dr. Witmer an excellent acquaintance with problems and procedures in educational accreditation. It is his hope that the work he has done will prove of value to the Accrediting Association of Bible Institutes and Bible Colleges, of which FWBC is a member, and which Dr. Witmer heads as president.

The accrediting movement has reached something of a crisis in American education and at the present time is marked by tension and change. The study, therefore, has been made at an opportune time.

TWO ATTEND INTER-VARSITY

Mr. and Mrs. Gilbert Williams were elected by the Students' Mission Band to represent the Bible College in the third annual Missionary Convention of the Inter-Varsity Christian Fellowship. Held on the campus of the University of Illinois, at Urbana, Dec. 27 to 31, the meeting was expected to draw delegates from more than 300 colleges and universities, as well as from IVCF groups in ten foreign countries.

Some eighty representatives of missionary societies were expected at the convention, as well as such widely known speakers as Dr. S. M. Zwemer, Dr. Eugene Nida, Dr. Northcote Deck, and C. Stacey Woods, general secretary of IVCF.

Featured on the program were world surveys, functional surveys of mission fields, discussion and prayer groups, and personal interviews.

Inter-Varsity Christian Fellowship is active on many college and university campuses as an evangelistic agency whose primary purpose is to win students to Christ. It is performing valiant services in schools where little or no Christian atmosphere can otherwise be found. A regular schedule of Bible study and worship services, as well as personal counselling, are designed to aid all who do receive the Lord as Saviour.

In addition, IVCF makes an aggressive presentation of missions. In some respects it succeeds the Student Volunteer movement of former years.

The Williams', who came to the college from Hawaii two years ago, are deeply interested in missions. They promised to share with the student body upon their return, the blessings of the convention.

RAMSEYER HOME IS BEQUEATHED TO B. C.

Mrs. J. E. Ramseyer, following the wishes of Rev. J. E. Ramseyer, bequeathed her property to Fort Wayne Bible College, according to the will that was probated, following her death on September 23. The principal part of the estate consists of the home, just across the boulevard from the College. While the Ramseyers lived in the school for most of their married lives, their heart interest continued in the school even when they moved into their own home. Their bequest is an expression of their sacrificial devotion to the cause to which they gave much in prayer, sacrifice, and work. It is accepted as a trust from them.

A codicil to Mrs. Ramseyer's will provided that Rev. and Mrs. P. L. Eicher were to be given the privilege of occupancy of the home during their lifetime. They moved into the home during the Christmas vacation.

WITMER TO ATTEND COUNCIL MEETING

Dr. S. A. Witmer, President of the Accrediting Association of Bible Institutes and Bible Colleges, and Dean T. B. Crum, Secretary, will represent the Association at the annual meeting of the American Council on Education in Washington, D. C., on January 25 and 26. The Accrediting Association is a constituent member of the Council, whose membership includes most of the accrediting agencies and educational organizations in the United States.

"Then . . The Tug of War"

No editorial comment is required on the following
White House Correspondence.

October 19, 1951

"Dear Mr. President:

Although I have represented 16,000,000 Baptists in Washington through this office during the past five years, I have never intruded upon you except once, then about an important matter connected with voluntary relief work in Europe. I do not now and shall never try to take advantage of the fact that we are fellow Baptists to urge any subject upon your attention. There is, however, now an urgent question entrusted to me by people of many faiths and no faith affecting the Government, about which I wish a few moments to confer with you as early as possible. If at all permissible, I would respectfully solicit a few moments of your time Monday, October 22, or as early thereafter as you can allow.

With deepest appreciation I am

Very sincerely yours,

Joseph W. Dawson, Executive Secretary
Baptist Joint Committee on Public Affairs."

October 30, 1951

THE WHITE HOUSE

"Dear Doctor Dawson:

Almost simultaneously with the receipt of your letter of October 19th requesting an appointment, the President read in the press a statement credited to you attributing a base and despicable motive to his action in nominating an Ambassador to the State of Vatican City. Indeed, you were quoted as saying it is 'a frantic bid for holding machine-ridden big cities in the approaching hot Presidential race.'

"If this is a correct quotation, the feeling at the White House is that no useful purpose could be served by the conference which you requested.

Very sincerely yours,
Matthew J. Connelly,
Secretary to the President"

(Continued on page 10)

From the President



In the fifth chapter of his epistle, James has a very timely word for those who live amidst the difficulties of the end time: *Be patient*. Just before this he pictures the injustice, the social inequality, the exploitation of the weak, the excesses of pleasure that mark the end time, and then he says: Be patient unto the coming of the Lord. His panacea for a better world is in the coming again of Jesus Christ. Then he repeats his counsel: Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. In effect he says, don't become impatient; don't become bitter; don't think that the Lord is delaying His coming. Just be patient. His coming is certain. And when He does come, He will have the answer to social mismanagement. He will not only have the answer, He is the answer.

Now the remarkable statement that is sandwiched in between these two admonitions to be patient is that the Lord Himself is exercising patience. Think of it! God having to be patient. Notice what James says: "Behold, the husbandman," who is the Lord Jesus Christ, "waiteth for the precious fruit of the earth, and hath long patience for it." The fruit of the earth includes all who believe the Word of the gospel and are saved. The Lord is awaiting the completion of the task, when

every nation and tribe will have heard the gospel and will have contributed to the fulness of the church. Only then will Jesus Christ return. And until He does return, He has long patience for the fruit of the earth.

He is patient, for the harvest is long overdue because the church has been so tardy in taking the gospel to the ends of the earth. He is patient because there are so many evils in this world that call to high heaven for correction. Certainly a God of infinite perfection takes no pleasure in millions living in concentration camps; in other millions living on a bare subsistence level; in still other millions living under the heel of unworthy dictators.

And if the Lord Himself exercises patience until the day comes when the moral ledger is going to be balanced, we certainly need patience. And how can we be patient when our moral sensibilities are continually outraged? James would say, we can learn from those who had to be patient in other trying times: "Take the prophets for an example of suffering affliction and of patience." There was Job,—what is inspiring about him? Not his boils, nor the loss of his family and his home! BUT THE END. The story of Job comes out right. It ends on the note of

(Continued on page 8)

The Christian's Worthy Walk

By Cyril H. Eicher

The message of the Epistle to the Ephesians is a balanced one. In the first three chapters the Apostle deals with certain doctrinal themes concerning the person and work of Christ and the rights and privileges of the Church which has been blessed "with every spiritual blessing in the heavenly places in Christ." The last three chapters are largely practical, having to do with our conduct in everyday living. Practical Christianity is an outgrowth of doctrinal Christianity. Doctrine and theory are good, but empty and meaningless without practical application.

The key verse of this practical portion of the epistle is found in chapter four, verse one: "I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called." The word *therefore* is the connecting link between the two sections and supplies the basis for the practical exhortations. The Apostle is saying in effect: "Because of the finished work of the Lord Jesus, because of what you have been saved from and saved for, because of your heavenly calling and all the rights and privileges that it confers upon you, *therefore*, act like it, let your walk measure up to it, assume the responsibilities that rightfully belong to those in such favored circumstances." The Apostle then proceeds to discuss several characteristics of this worthy walk. The first is

A Walk in Christian Unity (4:1-16)

What is the nature of this unity? It is the unity "of the Spirit." We are not asked to make or form this unity—it is already made through Christ by the Spirit. We are urged to give diligence to keep it, however,

a thing which is not always easy to do, for we may have to go the second mile or take the short end in order to accomplish it. It is a *peaceful* unity, a peace made possible only through Him who is our Peace. This unity can only be kept by those who possess those invaluable qualities of love: lowliness, meekness, longsuffering and forbearance.

In verses 4 to 6 the Apostle advances as a reason for this Christian unity the common grounds upon which all believers stand. Seven "ones" are listed, with "one Lord" being the central or focal point of all. As a second reason he mentions the dispensation of gifts to the Church. It is not hard to follow this line of reasoning. Rather than being a hindrance to unity, this very diversity of gifts bestowed on the Church is an advantage. Suppose all members had the same gifts—imagine what friction, envy and carnal competition there would be! But with each member having his own distinctive specialized function to perform, the unity and well-being of the entire body is enhanced. A two-fold purpose for the bestowing of these gifts follows: "in order fully to equip His people for serving" (Weymouth) and ultimately "unto the building up of the body of Christ" unto full maturity. A second characteristic of the worthy walk is that it is

A Walk in Holiness or Purity (4:17-32)

Paul begins his discussion of this walk from the negative approach—how Christians are *not* to walk, i.e., "as the Gentiles" or worldlings walk. But he soon presents a positive note

in the use of a metaphor to describe the transformation which takes place when the "old man" is put off and the "new man" is put on. A new robe of righteousness and holiness is provided in place of the old rags of self-righteousness and carnality. The use of the aorist tense in the case of these verbs suggests that it is to be a definite act or transaction and not a gradual process. The rest of the chapter is given over to a description of the contrasting characteristics of the "old" and "new" men, with a summary of each given in the two concluding verses.

A Walk in Love and Light (5:1-14)

A two-fold reason is advanced as to why we are to walk in love. In the first place, because of the example of God, of whom we are asked to be imitators or "mimics." God has freely forgiven us (4:32); therefore, we ought to love Him and our fellowmen. Then too, "as Christ also loved" us and demonstrated that love by becoming our sin sacrifice, we ought to walk in love. "We love Him because He first loved us." This kind of walk will naturally result in a walk of light. Those who truly love God will avoid those things which displease Him and are contrary to His nature—things which the Apostle classifies as "unfruitful works of darkness," things which ought "not even be named among you." We are not only to have no fellowship with them; we are to take an active stand against them—"rather even reprove them."

A Circumspect Walk (5:15-21)

Finally we are exhorted to "walk circumspectly." The Greek word here suggests "to live carefully, deviating in no respect from the law of duty." The word *circumspectly* has been defined as follows: "Attentive to all the circumstances of a case of the probable conse-

quences of an action; watchful on every side; cautious; prudent; wary." It follows logically that if we are to reprove the works of darkness and the misconduct of others, how careful must we be of our own conduct! The teaching of Jesus concerning the "beam" and the "mote" comes to mind at this point. Then too, if we are to be followers of the Lord and walk worthy of our calling, we need to walk guardedly lest we fall into the enemy's snares and pitfalls.

How can we walk circumspectly? First, by "redeeming the time"—literally, "buying up the opportunities." Time is a god-given opportunity for well-doing. Squandered time can never be regained. Time and opportunities lost are lost forever. Further, it is impossible to walk circumspectly unless we understand the will of the Lord for our lives. And finally, it is only as we are filled with His Spirit that we can ever hope to fulfil the requirements of this worthy walk.

Holiday Tour

the First Missionary Church in Dodge City. Last year, at Christmas time, the Trombone Trio from the College held a B. C. rally in Rev. Gerig's church, and he felt it was so worth-while that he suggested a more extensive program this holiday season.

An increasing number of students from mid-western states are attending the College. Fifteen are enrolled this year as compared with eight last year.

From The President

victory and vindication. And without a happy ending, patience would be a senseless virtue. God is trying to say to us in this hour: "Look up. Your faith is going to be rewarded. Be patient."

The Old Self and the New Self

(Excerpts from papers of the class in Pneumatology.)

The old self ("old man," Rom. 6:6) is what we were until Christ found us; the new self ("new man" of Col. 3) is what we are since we became a child of God. Together with the old self of which we are speaking two other existences or entities are mentioned in Rom. 6:6: (a) the "body of sin" or depraved nature, and (b) "sin" or the power of sin itself. The depraved nature is born with us as children of Adam. Jesus, however, did not have a carnal nature, because He was conceived of the Holy Spirit: He had the human nature and a human soul, but did not have a depraved nature. He was not subject to sin from within as we are, but was subject to temptation from without. Sin works through that sinful nature in our members, using them as weapons of sin to promote the work of sin. This is a picture of the old self, what we were before we were saved, at enmity with God, opposing His will, dead spiritually.

When a sinner becomes a Christian by receiving Christ, he is given a new nature. That which was dead through sin is now given life, and this new life is responsive to God, a sinless creation. Sin would nevermore exist in this person's life if it were not for one fact. Though he is a son of God and a possessor of divine nature, he is also a son of Adam and a possessor of the Adamic nature. He now has two opposite natures. The old remains and wages war against the new. Hence his soul is a continual battlefield, and his Christian life is a contradiction and often a defeat. He cannot bring this old nature into subjection to God's

will, for it cannot be either changed or reformed.

Now how are we going to get rid of this sinful nature? There is only one way: death of the old self! When I die the sinful nature is destroyed, or, to use Paul's precise word, rendered inoperative; for when the members are dead the law in the members naturally disappears. The flesh, with its passions and lusts, is crucified. This is God's only way of dealing with the sinful nature. And this is just what God has done, according to Rom. 6:6. In this verse we find God's provision to carry out His purpose of deliverance: *the old self has been crucified with Christ*. By an act of faith the Christian must believe that when Christ died the old sinful self died with Him. He must by faith reckon or consider this to be a fact.

Then in the same way the Christian must reckon that when Christ rose from the dead, the new sinless self rose with Him. This new self is patterned after Christ, adapted to the things of the Spirit. It is to be presented to God as a living sacrifice, holy, acceptable; and the members of the body are to be weapons of righteousness, for God's use in His service.

Identification with Christ, then, union with Him in His death and resurrection, is God's provision for victory over sin, for deliverance from its power, and for a new life of service to Him. The law of the Spirit of life now rules. Instead of the old self with the law of sin in the members, there is a new self with the law of the Spirit in the members; and instead of fruitfulness to sin, there is fruitfulness to righteousness.

Then . . . The Tug of War

(Continued from page 5)

"Dear Mr. Connelly:

Your letter of October 30 has been received. Allow me to say that my request for an interview with the President was made before I had any inkling of the President's forthcoming announcement of his appointment of General Clark to the position of Ambassador to the Vatican, and concerned a different matter, namely, the Bill, H. R. 2094, providing government aid to District of Columbia church hospitals and passed by Congress. Since the President in the meantime has signed the bill as passed, I agree with you that no useful purpose could be served by granting the conference which I requested, hence I am not disappointed.

"In regard to my statement to the press about the Vatican appointment, which you assign as the reason for the White House decision not to grant the conference, I must first be permitted to call attention to the slight error in your statement. I said his appointment '*perhaps*,' etc., which, of course, is not a positive declaration as stated in your letter. Apparently my statement is the common judgment of practically all Americans, who, whatever their position in regard to the propriety of the appointment, feel that political expediency dictated the appointment. I am one of the very many Americans who trusted the President's pledged word made more than once to Protestants that no diplomatic relations would be established with the Vatican. I have repeatedly defended the President's position before critical audiences throughout the country, and sometimes at considerable cost to myself in doing so. I was so shocked that you can well understand how I would agree with millions of others in their expressed judgment as to the reason for it.

"The signing of the hospital bill in violation of the Constitution, as many of us think, which appropriates millions of dollars to a teaching unit of the Catholic University of America, founded by the Pope and under his direct control, shows to what extent the leaders of the administration are willing to go to favor a single church. The unbroken succession of Roman Catholic Chairmen of the National Democratic Party, now emphasized by the selection of Mr. McKinney, publicized as a "Roman Catholic leader," constitutes another important element of the total picture of the President's effort to utilize the favor of the big city voters.

"As a life-long Democrat from the deep South, it is exceedingly painful to me to confront such astounding facts, but I think the White House is entitled, if for information only, to know how profoundly disturbed large portions of the population feel about the future of the American system when political considerations can induce the President to go so far in the direction of a working alliance of the Government with a single church.

Very truly yours,
Joseph W. Dawson, Executive Sec'y.
Baptist Joint Committee on
Public Affairs."

NAE News Release.

Evangelists Improving

(Continued from page 2)

pneumonia that developed in Mr. Ravenhill, she remained. Mr. Ravenhill overcame the infection, but is in need of continued prayer.

Mr. Haire, like Mr. Ravenhill, is in a body cast. He had suffered a badly burned hand before jumping from the flaming building, and while the attendants were busy taking care of his serious fractures, they did not

(Continued on page 14)

In The Service of the Highest

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

In a Christian home in Bluffton, Ohio, God began to train and prepare another of His children, whose testimony has been a blessing to many B.C. alumni. Miss Lillian Zeller, teacher and Librarian of our Fort Wayne Bible College, tells of her conversion: "It was during Rev. J. E. Ramseyer's ministry in Bluffton that God spoke directly concerning my personal salvation. At the age of twelve, while attending an evening evangelistic service and hearing that Jesus alone could set me free, I received Him by faith. My young heart rejoiced then; my heart since has rejoiced continuously in God, my Saviour. Later, while still a young person, there was a definite time of sanctification. The glory of the Lord came in, and from that day until now His precious presence has been my daily delight."

Through her high school days Miss Zeller followed the Lord, and upon graduation taught in the grade school at Bowling Green, Ohio. Later she served as the principal of the school for several years. After the Lord called her to take further training, He also led her to Nyack Missionary Training Institute for a period of two years.

It was during this period of her life that Miss Zeller considered a call to the mission field. As she expressed it, "I was yielded to the Lord's leading, and I did feel He would call me to the mission field. Though His call never came, I never once questioned His leading nor

doubted His judgments." Through these experiences God was testing the obedience of His servant to become a useable instrument for the accomplishment of His will.

After her mother's death in 1923, she was asked to consider a position with the Bible Training School—as the College was then called—as a full-time instructor. While seeking God's will, a letter came stating that she had been appointed to the position. Confident of God's will, she came in the same year to begin teaching and she has been with the College ever since.

In 1926, in addition to a full teaching load, she was appointed to oversee the library with student aid. Her teaching fields have included English, History, Christian Education, Christian Biography, and Public Speaking. In 1940 she was appointed Librarian and relieved of

(Continued on page 14)



Fellowship Circle

The music department sent out invitations to former students to come and help sing in the Messiah this year. The following are news briefs from some of the replies of those who could not attend:

"God has given us a place of service here in Oceola, Ohio, where we are serving an E.U.B. Church of 142 members. God is good and has blessed us."—Betty and Don Young ('50).

John A. Lovejoy ('47-'48) is pastoring a Methodist church at White Marsh, Maryland. He and his members are eagerly anticipating the visit of our choral group in his church at Easter time.

Amaryllis Stephenson ('45-'47) has been married to Edwin North and is living in Freeland, Michigan.

"I graduated from Practical Nurse's Training in June. Have been working for the Salvation Army in Pittsburgh. I like it very much. In case you are interested, I am being married in March." (Who—??)—Donna Merrill ('49)

"At the present time I am going to school in Dallas, Texas."—Janet Lawson ('46-'48)

Mrs. Eleanor Johnson ('49) and her husband Walter ('49) are living in Levaca, Arkansas, where her husband is pastoring four Methodist Churches.

"I am very sorry I can not come, but I am in Nurses Training and my hours are so uncertain that I cannot plan that far ahead. If it is the

Lord's will I would like to sing next year as I will have graduated by then and my hours will be much better."—Ruth Henry ('48).

Anita Jones ('50-'51) and Aubrey Nesseth ('50-'51) have been married since we have last seen them in school. Blessings on you.

"Would love to be with you this year, but illness prevents me from coming. Was stricken with typhoid fever and yellow jaundice at my teaching work in Tennessee. I'm now home for a one or two months complete rest."—Priscilla Nickleson ('49)

Harriet Weichert ('50-'51) writes that she is married to Clyde Moyer and lives in York, Pennsylvania.

MISSIONARY NEWS

Kathryn, ('43-'46) Gleason, ('43-'46) and Kalugjah Ledyard write:—"The Eskimos have three names for the Christmas season. One is "Jesuse Enubves" which means Jesus' birthday; another is "Nilgavidyuak" meaning a time of feasting; the other name is "Koveasuvik" or a time of happiness. In years past the Eskimos have been encouraged to come to the settlements at Christmas at which time the white population would give the Eskimos a treat. In more recent years this could hardly be called a time of feasting, but rather we have renamed it as a time of famine. People come from far inland with clothing not sufficient to keep them warm just to get a hand-out of beans and biscuits from the white people. They stay too long at the settlement and usually dogs die from hunger. Their trip back home many times has been hard. To them it has actually been a time of hardship. There are some Eskimos who will be thinking of Christmas in a different sense. The Word of God has become a real and living thing to them.—Kathryn and

I have traveled many hundreds of miles north and inland this fall. Our eyes have been opened to the need of more workers to enter these fields NOW.—It is with rejoicing and praise for what the Lord has done for us that we write this letter."

And This From Don ('43) and Ruth Kelly: Crunch . . . creak . . . groan . . . snap . . . crackle . . . pop! That is the way the native-made bridges sounded to me, as the little Jeep made its way across these bridges, made of logs, sticks, and tied with vines. We were on our way to Yifin and we were traveling over Jake Schierling's famous 'Jeep road.' I must admit it wasn't quite as I had expected. I had expected a bit more road, for at places there wasn't even a track. If the doctor's jeep hadn't passed that way the day before, and left a faint impression on the tall grass, we wouldn't have had a clue. I felt almost like the Indians in a trackless forest, where they watched for notches on the trees or whatever they watched for in those days. We didn't do badly until we slipped off a low bridge into the soft mud. Oh, well, I thought to myself "we've camped out on the path once before, and sitting under a tree, I almost convinced myself that I could do it again . . . but, oh, my poor aching back! . . . The Lord is blessing at Yifin. Don and I were able to help with reading classes while there, and we enjoyed getting back into the Kuranko language again."

Word from Esther ('44), Andrew ('44), and Timmy Rupp: ". . . In spite of the barriers the preaching of the Gospel is producing transformed lives. There is Lupe for example. Only a little over a year ago she was saved. She made progress in her Christian life. A few months ago they found she had an advanced stage of T. B. She is bedfast. But

her faith and hope have not wavered. People have remarked about the resigned and pleasant manner she takes her suffering. Even though beyond cure yet she has joy in her life. When visiting her a few evenings ago she said, "If it were not for my hope in Christ I don't know how I could stand this." Yet before her conversion she was mixed up in witchcraft . . . One of the big items in our planning now is our proposed move of the Mission headquarters to the small city of San Juan. We shall be taking over a small work of another mission and at the same time increasing our field to almost double its present size, bringing a total of some 150,000 souls within our responsibility. . . . As we look forward we are challenged and encouraged. . . ."

Genevieve Smith ('46) says: "Laughter, fellowship, singing, confessions, prayer, and testimonies were the highlights of our recent annual conference here in Japan.—At the time of our conference there were 125 team missionaries here. This beautiful summer resort town is being used for language study for the newest missionaries, while some of the rest of us are trying to study and carry on the Lord's work at the same time."

Gerig On Tour

Lamarsh Baptist Church, Mapleton, Ill.; Mt. Olive Missionary Church, Peoria; Oak Grove Baptist Church, Bartonville, Ill.; and at a youth revival at Groveland, Ill., sponsored jointly by the Evangelical Mennonite Church and the Missionary Church. Alumni of the College are pastors of all of these churches — Reverends George Agin, Arthur Neuenschwander, J. J. Klopfenstein, G. Robert Magary, Paul Rupp, and Vernon Petersen.

Service of the Highest

(Continued from page 11)

half of her teaching load. In the last several years, she has devoted practically all of her time to library supervision. Under her administration, the library has greatly expanded its offerings and facilities.

Miss Zeller has always given God the glory for His enabling grace. When she first assumed her duties, she said that she threw herself on His might, with "confidence in the Divine Enabler." Miss Zeller's life has been a helpful influence to many students for she is the embodiment of those Christian graces of devotion, steadfastness, faith, and integrity. Just as her praise is always in the present tense, so her testimony concerns "the reality of the Lord's presence" that came the day she was saved and has continued to the present.

Elton Roth

(Continued from page 10)

Help But Love Him?" "The Pilgrim Road," "In My Heart There Rings a Melody," "When I Get to the End of the Road," will continue to be sung

long after his decease. Mr. Roth composed both the verse and the music to many of his compositions. His poems were expressive of Christian faith and experience, and the music always suited the theme. Singly, but even more in combination, both music and verse were the creative expression of a God-gifted artist.

Mr. Roth was also known as the director of an a capella choir, which traveled widely.

Surviving are the widow, Emma; two children in Van Nuys; two brothers, Andrew, Grabill, Ind., and Truman, Canton, Ohio; four sisters, Mrs. Daisy Albro, Swanton, O., Mrs. Addie Regier, Monterey, Calif., Mrs. Lillian Schumacher, Pheonix, Ariz., and Mrs. Marie Diller, Van Nuys, Calif.

Evangelists Improving

(Continued from page 3)

at first attend to this injury. Eventually, when it failed to heal, it became necessary to graft skin on the hand.

Both men have experienced much suffering, but through the grace of God they are among the overcomers.

SLATES OF F.W.B.C. EVANGELIST-ASSOCIATES

Rev. and Mrs. Blanchard E. Amstutz, Pandora, Ohio:

- | | |
|-----------------------|--------------------------------------|
| Jan. 15-27 | United Missionary, Belleville, Mich. |
| Jan. 29-Feb. 10 | Christian Union, Eden, Ohio |
| Feb. 12-24 | Kingston Methodist, Ohio City, O. |
| Mar. 2-16 | Union Chapel Methodist, Geneva, Ind. |

Rev. Robert Strubhar, 417 S. Broadway, Sterling, Kansas:

- | | |
|--------------------------|-----------------------|
| January & February | Midwest District, MCA |
|--------------------------|-----------------------|

Show Others The Way

Show others the way to the Lord of Life
When your heart with grief is sore,
And the tide of joy will come flooding back
At your soul's wide-open door!

Show others the way to the strengthening Christ
When your heart from weakness bleeds,
Then His power will overshadow you
In your life's most pressing needs.

Show others the way to the Throne of Grace,
To the Father's quenchless love,
And your name will shine like the guiding stars
In the Better Land above!

—*Frieda M. Buchen*

Opening of Second Semester



Either beginning or transfer students may enroll in Fort Wayne Bible College at the beginning of the second semester. Students majoring in Bible and related subjects are enrolled in the College of Bible. Those who desire to major in sacred music enroll in the School of Music.

Students who begin their studies in the second semester may enroll for such first-year subjects as First-year College English, Personal Evangelism, Gospel of Mark, Old Testament Prophets, and Inter-Testament History.

For advanced students, a wide range of courses in Bible, Theology, Missions, Christian Education, Pastoral Theology, General Education, and Music are available.



Summer Session

The College is pleased to announce a six-week summer session from June 16 to July 25 during which regular courses will be offered for credit.

Information may be secured from the Registrar

FORT WAYNE BIBLE COLLEGE
Fort Wayne 6 Indiana